1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

136 No specimen of this magnificent goat has, I believe, yet been obtained by any naturalist, nor have I heard of any traveller who has seen the animal. I would suggest that it might be called *Capra megaceros*.

236 [136] Another species of wild goat is the Tibetan ibex, or *Skyin*.* Mr. Vigne procured a pair of horns that were four feet three inches in length. In his opinion the Skyin "is larger than the European ibex, and the horns are longer, more curved, and more tapering." The Skyin frequents the most inaccessible rocks, and the animal, when shot, is frequently much mutilated by its headlong plunge down some precipitous cliff. Vigne states that between one and two hundred of them are killed in Balti during the winter, when they are forced to descend into the valleys.† In Ladák they are also snared at night, and shot in the grey dawn of the morning, when they venture down to the streams to drink. They are killed for the sake of the soft under-fleece, which, in Kashmir, is called *Asali Tus*.‡ This is an exceedingly fine and soft wool of a light brown colour, which is exported to Kashmir, where it is used as a lining for shawls, woollen stockings, and gloves. It is also woven into a very fine cloth, called *Tusi*, of a soft and delicate texture, which is much prized for its warmth. The high price of the Tus is caused by the difficulty of procuring the animal, and by the uselessness of the hair. The person who separates the hair from the wool of the domestic shawl-

[224]

[439]

* *Skyin*; the female is called *Dan-mo*. In Kullu and Spiti, the Skyin is called Kyin; and Spiti is called Piti, but the spelling in Tibetan always preserves the initial *s*.

† Vigne's Travels, II. p. 279.

‡ اصلي توس means simply "genuine *Tus*," or the wool of the *wild* goat; *Tus* means "n ature."

TEA-SPOON--thurmang chhungan (the ordinary spoon); chhá'thum, or respectfully solthum (the large brass spoon with which tea is ladled into the cups). 415 195

TEMPLE--Ladákis have no temples, and are not addicted to congregational worship. Almost every man has in his own house, if he is a rich man, a "Hlakchhung" or "idol room," where a Lama always is on duty to attend to the lights, repeat prayers, etc., and if he is a poor man a "Chhotkhang" or idol room. The apartment in a monastery where the sacred books are kept is called the "Chhoskhang." The room in a monastery where congregational worship takes place is called "Dookhang" or Rdookhang. 346 778 565 792 792 779 794

[160]TOBACCO--tamak. Ladákis smoke the pure leaf of the tobacco plant, grown in Baltistan. They dislike the abomination of the Indian bázár. 276 439

TOOTH-ACHE--so-i-zuk. Tibetans think that tooth-ache and the decay of teeth is caused by the presence of a small worm, which they call "So-i-boo." 763

[161]TRANSMIGRATION--khorwa or skorwa, the theory of "metempsychosis" (which see) or the six classes of beings in which re-birth of the soul may take place. 775

TRAP--peeltem (any kind of contrivance, other than a snare or noose, for catching animals); peerdung (with falling trap door, like a rat-trap). 224●

TRINITY--konjok sum. The Buddhist Trinity consists of (1) sangeys konjok (Buddha); (2) chhos konjok (the Buddhist scripture); (3) geyndun konjok (the Buddhist priesthood). 779

[162]

TROUSSEAU--raktak. This is the word used to denote the whole of the property, of whatever kind, which a girl gets from her parents when she marries. The chief object, from the bride-groom's point of view, of having a set wedding is to get hold of this "raktak," for if there is no formal wedding, there is probably no "raktak." Hence the object of celebrating a wedding long after the woman has become the unmarried wife of the man. But see "Marriage." 583

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

526 [534] applause of either the band or the onlookers. Is it necessary to say that the inevitable band is there also? The shooting begins. An archer takes up his position, draws his bow, his friends encouraging him by calling: "*Shok, shok, shok, shok, shok, shok, shok,*" and continuing to do so until the shaft has flown. Should it break the clay, the band strikes up and is rewarded with a backsheesh, whilst the archer has a salutation scarf thrown round his neck. If an enemy should be shooting, he can be discouraged by shouting:—"*Kyor, kyor, kyor,*" which means "miss." All having loosed their arrows, of which each man shoots three, they retire for refreshments and conversation, whilst the arrows are fetched back. This competition also lasts three days, during which Leh is not allowed to forget it, for the continuous beating of the kettle-drums is constantly inviting more spectators to the show.

● 774 In concluding this chapter we would like to refer to some of the sport which the white man enjoys in this country. A certain number of shooting licences are given every year, namely twenty for the first half of the year and twenty for the second. These are generally used by Army officers, men of the 000 finest stamp. It is only the "stern strong souls, who love the wild," who would face the biting winds which howl across these upland plains, who would put up with the loneliness, and often the bad cooking and limited supplies, which shooting there entails, and who would follow their quarry even to 17,000 feet, though already lungs are working at bursting point. To have to shoot immediately after such a climb, when one is still breathing hard, the heart working at about one hundred and twenty to the minute, and the hands shaking from exertion, is no easy matter. And yet it is worth it all. Is there anything on God's earth more thrilling than a few days up in His hills with a good rifle in one's hands and a splendid animal to be stalked? It seems such a pity that the expense makes this almost prohibitive for our younger officers, for surely such a holiday must make them fitter for

† [i.e., at archery contests.—ANALYST.]

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

the service than a continuous whirl of social functions in some Indian hill-station. One thinks wistfully of two "subs." who had saved up for such a holiday, one of them being the son of a man who had shot up here years ago, when he himself was in the Indian Army. But, alas, having reached Leh, they found they had only sufficient money to get back to their station, and had to give up the idea of shooting. Of wild sheep we have several kinds, most of them having splendid horns. It is said that these are so heavy that eventually their owners die of starvation, as they get too feeble to carry them and go in search of food.

To begin with, we have the Sharpu, which live on the lower hills and during the winter come right down into the fields. Out shooting one day, my shikari, a Ladaki hunter, and I spotted five of these animals on a hill opposite to us, and soon after noticed a couple of wolves stalking them. I got within five yards of the latter, as they lay waiting behind a rock. By the time I had jumped off my pony and had loaded my gun, they had got quite out of range, although they seemed to be slinking away quite slowly. We then watched the Sharpu, and to our surprise they came clean across the valley to the very spot where the wolves had been waiting for them, and passed within ten yards of us, even stopping to look at us. Needless to say they were does, and ladies one does not shoot. Large numbers of these must be killed by other predatory animals. Another time we found a Sharpu with horns of thirty inches, which had only just been brought down by a snow-leopard. At last I hoped to get one of the latter, which are fairly plentiful, though as yet I had never met one. But, alas, he got wind, and evaded me. The Ladakis hate these snow-leopards for they do much harm to their flocks. In order to catch them, they dig deep holes in the ground and build overhanging walls round. They then put down the sheep, whose bleating attracts the leopard. Having jumped in, he cannot negotiate the overhanging wall and meets an

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

224 ignoble death from stoning. The Ladakis assert that once down he is so scared that he does not attempt to kill the sheep, but this may be no truer than the statement that they hate them so much that they skin them alive. The people also make a very useful wolf-trap. One end of a large rock is balanced on a stick, to which they tie a piece of meat. A pull
136 on this brings the stone down on the animal's head. On the higher hills the burrhel can be found grazing sometimes in herds of fifty to a hundred. These seem to have as many lives as a cat, for on two occasions I have hit them, brought them rolling down the hill, but on approaching to gloat over my kill, they have calmly got up and walked off. After this, I learnt not to unload until my foot rested on the dead body of my victim. Much higher up one finds the Ovis Ammon, a magnificent animal, whose horns at the base measure about eighteen inches in girth, and whose length is about fifty inches when full-grown. The Ibex, a kind of goat, prefers the rockier regions and, although the Ladaki Ibex is not as fine as that from Baltistan, yet even he can boast of horns some forty inches long. Right on the uplands towards Tibet, one can also get antelope, with beautifully slender, graceful horns, which at their ends curl forwards, not backwards. At one time it was possible to shoot the wild yak, but, even were he not almost extinct now, it would not be permissible to shoot him in
224 the state of a Hindu Maharajah. It is surprising how these various animals keep to their own grazing grounds, and the native hunter, who is the gillie of Ladak, knows exactly on which slopes the various animals may be found. These gillies are remarkable for the way in which they can tell you the length of a horn to an inch or two, even at two hundred to three hundred yards. This is an essential qualification, for one is not allowed to shoot an animal unless his horns have reached
136 a certain length. During the winter small game abounds almost everywhere. On the rocks pigeons are plentiful, and twice I have killed thirteen pigeons—a lucky number this time—